1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

If it rained we had a slow-burning fuse that kept a fire going. And when it burned to the end we lit another from it. Thus we kept a fire burning at a rainy time. To play safe, we usually took these fuses along with us in case of emergency, especially if it looked like rain. 392

Since the operation of the fire drill is considered hard work, whenever there is a chance of getting fire by other means, these are attempted first. It is not unusual, for instance, to send some member of the household to a neighboring camp to borrow fire. He "carries a hot coal between two sticks and runs back to his camp. Mesquite wood will burn the longest when carried this way."

Equipment for the horse.—There is a tendency to associate the horse with the man and his affairs. Women obtain horses by gift and in payment for services, particularly ceremonial services, but the majority of the horses remain in the possession of the men: 231 562 425 422

Caring for stock is man's work. Men round up the horses and cattle. When a horse is to be loaded, the woman gets the pack ready, but the man does the loading. Men make the saddles, and they saddle the horses for themselves and their wives. The women know how to saddle horses, however, and can do it when necessary. A woman might saddle a gentle horse. A widow has to saddle her own horse. 462

It is the business of the man to furnish the equipment needed in making use of the horse—the saddle, stirrups, bridle, bit, and quirt. 492 462

The saddle, which is modeled after European examples, has a cottonwood framework. Tree forks are whittled down to form the front and cantle. On the front a projection is left for the horn. Two flat boards are lashed between these forks, one on either side, to form the saddle skirts. Wet hide, often with the fur left on, is stretched over this frame and laced into place. As it dries, it contracts and fits securely. When metal tools came into use, the pieces of the frame were joined still more solidly by burning holes through the wood with a red-hot metal punch and drawing rawhide laces through them. 492 177 322 281 412 322 177

The man also makes a pack saddle, little more than a pad or frame of grass or hide bundles. He makes, too, rounded oak stir-

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764 brought is buried with the corpse. What they don't bury with him is burned or
764 destroyed back home. All that a person had is destroyed. They say that what-
768 ever is thrown away with a dead person that belongs to him he carries to the underworld. They want him to have the use of these things in the other world. They don't want him to get there poor. They want to show that they do not hold property above their relative. And they don't want anything that the dead person had used a great deal to be around. It would only remind people of the [715] one who died and bring them sorrow. Also they fear that the ghost of the person who owned the article will come back to molest the one who keeps it.

For the same reasons they kill the horse that has carried the dead person's possessions. It is stabbed in the throat or shot, at or near the grave. If a man has several horses, sometimes they kill them all; sometimes only his favorite horse or horses, the ones he actually used all the time. It is because a person used a thing continually and it is associated with him and reminds you of him that you don't want to keep it. People don't want to see his horse. Because he used to ride it so much, to have it around reminds them of the former owner. Besides they kill the horses so they will go with the dead person. The saddles are burned.

They don't have to kill all the horses of the family though. All the horses of a family are not thought of as belonging to one person, even to the man who is the [422] head of that family. If a family has five or six horses, one is considered the property of a child, another of the wife, and so on. A man might not be considered to possess more than one or two horses of his own. These are his favorites and the [765] ones he always used, and they are killed at his death. They cut the tails and manes of horses if any are kept at the death of a man.

Everything is buried or destroyed. If a woman's baskets or pots are not buried with her, they put holes through them. Nothing is left whole, for they don't want them used again, even by mistake. Usually for a man the only things that are buried with him are his clothes and weapons. Other things are burned.

The things he used in his ceremony are not kept either. Those things are destroyed. Sometimes they put them in the grave with the dead person. Some hang them on a tree. There was one woman who died at Fort Sill. She had a cross that she used in her ceremonial work. They put it in her grave with her. Then at night something like lightning would come out of the grave.

764 When the person died of old age, branches of fruit-bearing trees are used to
766 cover the grave. When an old Indian dies, they bring branches of all trees that [824] bear fruit. They put the limbs on top of the grave. They say, "Next season I hope there will be many of these trees." Young people call the dead out by name and [551] say, "I hope that I will also grow old."* When a person dies in youth, his name is [824] not called this way. When they bury a person, they brush off their own bodies [789] with green grass and then put it on him in the form of a cross. Then they won't [828] dream of him.

* This material was obtained from a Southern Chiricahua informant. A [115] member of the Eastern Chiricahua band claimed to know nothing about the particular procedure.